

THE CHRISTIAN HERALD.

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[No. IX.

MISCELLANY.

ON THE MERCY OF GOD,

Illustrated by the Incarnation, Life, and Death of the Redeemer.

It is sufficient for my purpose, that Christ was, what he cannot with decency be denied to be, *the beloved Son of God, in whom he is ever well pleased; the brightness of his glory, and the express image of his person; as much better than the angels, as he has by inheritance obtained a more excellent name than they; the first born of every creature; and the glory of God in the heavens, as well as on the earth.* When this great and wonderful person, great and wonderful beyond any possible estimation of such minds as ours, became incarnate; *He, who was rich in the best of all possessions, the unqualified love of his Father, for our sakes became poor, that we through him might become rich.* He allied himself, in a manner intimate, eternal, and inseparable, to *flesh and blood*, to sinners and worms of the dust; and was not unwilling, nor ashamed, to call them *his brethren*. The strength and intenseness of the purpose for which he interfered, the greatness of his tenderness and compassion for mankind, are exhibited, with the utmost possible force, in the greatness, and condescension, and humiliation, which he thus voluntarily assumed.—It ought here to be remembered, that he not only *became man*, but man in the humblest circumstances; was the son of a poor virgin, married to a poor man; and was born in a stable, wrapped in swaddling clothes, and laid in a manger. In the *life* of the Son of God, the same character was exhibited in a great variety of forms. Throughout almost all his residence in the world, that is, during his minority, and about twelve years afterwards, this glorious person was entirely subjected to the commands and government of his humble parents; and wrought patiently in the business of a carpenter, laboriously earning *his own bread*, and theirs, by *the sweat of his brow*. After he began his public ministry, he *went about doing good*; particularly to those who were sick, blind, deaf, dumb, halt, maimed, and possessed of devils. To the poor, to publicans, and to sinners, he also preached the Gospel; and with supreme patience, labour, and benignity, invited them to eternal life. *Samaritans*, hated by the *Jews* beyond example, he brought into the divine kingdom; and, after warning, instructing, and exhorting *Jerusalem*, to the last limits of hope,

he wept with the deepest compassion over its unbelief and ruin. In his *death*, the same glorious attribute was still more wonderfully manifested. His death, like his incarnation and life, was wholly voluntary: for he who drove the money changers and their companions out of the temple; at whose presence the guards fell backwards to the ground; whose voice, diseases, demons, and elements, obeyed; and who re-summoned life to the breathless corpses of others; could undoubtedly have prolonged his own life; prevented every assault upon his person; and forbidden, by his power, the approach of danger and harm. Accordingly, he informs us, that he *laid down his life for his sheep, and that no man took it from him, but that he laid it down of himself.*

At the same time, his death was the most humiliating which can be conceived or suffered.—It was the death of a malefactor, and that of the most scandalous kind; a death, also, pronounced by the voice of God to be accursed; and preceded and attended by every circumstance of contempt, abuse, and shame, which a furious rabble, and their more malignant masters, could devise or inflict. Nor was it less distressing than humiliating: the clear foresight of it, *in the garden of Gethsemane*, threw even him, with all his lion-like fortitude, into an *agony*: and forced sweat from his body in the form of *great drops of blood.*

The sufferance of it on the cross, extorted from him that bitter cry, *My God, My God, why hast thou forsaken me?* It is, however, to be remembered, that *he made his soul an offering for sin*, and that, in his soul, his peculiar distresses were chiefly suffered. This death, together with all the anguish which it involved, he perfectly foresaw and predicted; and in the full sight of this anguish, devoted himself to the suffering. In the midst of his agonies, also, he prayed for the forgiveness of his murderers; and with such efficacy, that within fifty days from his crucifixion, several thousands of them believed on his name through the preaching of *St. Peter*; and are now in the heaven of heavens, celebrating, with songs of transport, the divine compassion of their Redeemer.

The incarnation, life, and death, of Christ, were undertaken and accomplished by him, with a complete knowledge, not only of the distresses which he was to undergo, but also of the character of them for whom they were to be undergone. He knew perfectly, that they were sinners, rebels, and apostates, condemned and ruined; utterly indisposed to believe his testimony, to accept his person, or to become interested in his mediation. He perfectly knew that, to make them ever reconciled to him, or grateful for the immense benefits which he proffered, it would be necessary, after all he had done, to send the *Spirit of Grace* into the world, to give them a new heart and a better mind. Of course, he engaged in this wonderful employment from compas-

sion only to the miserable beings he came to redeem. As his own character and conduct are, therefore, the strongest possible exhibition of mercy; so God, who gave him up to all these sufferings for his end, and to whom he was plainly the dearest object in the universe, has in this transaction equally exhibited mercy as his own character.

DWIGHT.

Reverence for the Bible.

It is reported of that excellent prince, King Edward the sixth, that when in his council-chamber, a paper that was called for happened to lie out of reach, and the person who went to bring it, took a Bible which was near and stood upon it, to reach down the paper. The king observing this, ran to the place, and taking the Bible in his hands, kissed it and laid it up again. This anecdote may admit of some very useful improvement. It should teach us to avoid every thing, either in speech or in conduct, which has even the appearance of a contempt of Holy Scripture. It should teach us also to testify our disapprobation of any symptoms of irreverence of this sacred book in others. In opposition to those who slight the word of God, we should manifest the most cordial esteem and reverence of it.

Those, in particular, who teach children to read the Scriptures, should inculcate upon them a sacred regard to this divine book. While they read it, they should put them in mind of the high importance of its truths, and their suitableness to the condition and circumstances of man, as a fallen and apostate creature. Besides, the unnecessary waste of the Bible should be severely checked. It has often been remarked, to the disgrace of schools, that torn pieces of this best of books may be seen scattered around. This, it is to be feared, tends in a great degree, to produce and cherish a contemptuous neglect of the word of God.

An habitual reverence of God and his word, should dwell upon our spirits and influence our conduct. This habitual reverence for the word of God, will be a constant guard upon us, and prevent us from trifling with it at any time. It is said of the Hon. Robert Boyle, that he never pronounced the name of God without a sensible pause in his discourse. With what feeling of reverential delight, then, should the Christian read that book which comes from God, which testifies of Christ, and contains the words of eternal life!

Omnipotence of God.

When the plague raged in London, Lord Craven, to avoid it, ordered his carriage and four horses to be got ready to go to his

country estate: all was in readiness, and his lordship was crossing the hall, when he heard his black postillion say, "I suppose my Massa's gods live in de country." His lordship was so struck with the remark, that he desired the horses to be taken out, and the carriage put up, and he remained in town during the contagion, was very kind to the poor and afflicted, and never felt any effects from the plague. So wonderfully does the Almighty sometimes make use of the very weakest instruments.

Thoughts in Retirement.

Two things are stated with equal clearness in the word of God—sovereignty and responsibility. They seem opposed to each other, but I adore in silence. I see man must be accountable, or he could not be judged—I am no less satisfied that if he be not secured by divine appointment, no one can be saved.

To be over-anxious for God's honour, and, like Donatus, insist upon greater perfection in the church than man's circumstances will allow, argues a narrow view of things—a want of true practical wisdom. Offences must come, and they are not lessened or prevented by undue rigours. All evil is from good and for good. What may alarm, and wound, and grieve us, (and very properly,) is a link in the mysterious chain of an inscrutable Providence. Men may stumble and fall, but the walls of Zion will and must be built.

It is the weakness of some good men, to speak of man as *miserable* rather than *guilty*. Indeed it becomes one who has obtained mercy, to pity rather than condemn. Yet compassion should be mixed with a holy indignation; for we may indulge a tenderness to offenders till we lose sight of the abomination of sin.

Anecdote of Calvin.

The following Anecdote of Calvin, from "Memoirs of his Life and Writings," by Mackenzie, clearly illustrates the disinterested magnanimity and Christian liberality of this justly celebrated Reformer.

Eckius being sent by the Pope, legate into France, upon his return resolved to take Geneva in his way, on purpose to see Calvin; and if occasion were, to attempt reducing him to the Roman church. Therefore when Eckius was come within a league of Geneva, he left his retinue there and went, accompanied but with one man, to the city, in the forenoon. Setting up his horses at an inn, he inquired where Calvin lived; whose house being shown him he knocked at the door; and Calvin himself came to open it to him. Eckius inquiring for Mr. Calvin, he was told he was the person. Eckius acquainted him that he was a stranger, and having heard much of his fame was come to wait upon him.

Calvin invited him to come in, and he entered the house with him; where, discoursing of many things concerning religion, Eckius perceived Calvin to be an ingenious learned man, and desired to know if he had not a garden to walk in; to which Calvin replying he had, they both went into it; and there Eckius began to inquire of him why he left the Roman church, and offered him some arguments to persuade him to return; but Calvin could by no means be persuaded to think of it. At last Eckius told him that he would put his life in his hands; and then said he was Eckius the Pope's legate. At this discovery Calvin was not a little surprised, and begged his pardon that he had not treated him with the respect which was due to his quality. Eckius returned the compliment, and told him if he would come back to the Roman church, he would certainly procure for him a cardinal's cap. But Calvin was not to be moved by such an offer. Eckius then asked him what revenue he had; he told the cardinal he had that house and garden and fifty livres per annum, beside an annual present of some wine and corn, on which he lived very contentedly. Eckius told him that a man of his parts deserved a greater revenue, and then renewed his invitation to come over to the Romish church, promising him a better stipend if he would. But Calvin, giving him thanks, assured him he was well satisfied with his condition. About this time dinner was ready, when he entertained his guest as well as he could, excused the defects of it, and paid him great respect. Eckius after dinner desired to know if he might not be admitted to see the church, which anciently was the cathedral of that city. Calvin very readily answered that he might; accordingly he sent to the officers to be ready with the keys, and desired some of the syndics to be there present, not acquainting them who the stranger was. As soon, therefore, as it was convenient, they both went towards the church, and as Eckius was coming out of Calvin's house, he drew out a purse with about one hundred pistoles and presented it to Calvin; but Calvin desired to be excused: Eckius told him he gave it to buy books, as well as to express his respect for him. Calvin with much regret took the purse, and they proceeded to the church, where the syndics and officers waited upon them, at the sight of whom Eckius thought he had been betrayed, and whispered his thoughts in the ear of Calvin, who assured him of his safety. Thereupon they went into the church, and Eckius having seen all, told Calvin he did not expect to find things in so decent an order, having been told to the contrary. After having taken a full view of every thing, Eckius was returning out of the church, but Calvin stopped him a little, and calling the syndics and officers together, took out the purse of gold which Eckius had given him, telling them that he had received that gold from this worthy stranger, and that now he gave it to the poor; and so put it all into the poor box that was kept

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there. The syndics thanked the stranger, and Eckius admired the charity and modesty of Calvin. When they were come out of the church, Calvin invited Eckius again to his house, but he replied that he must depart; so thanking him for all his civilities, offered to take his leave. But Calvin waited upon him to the inn, and walked with him a mile out of the territories of Geneva, where, with great compliments, they took a farewell of each other.

Charity Sermons in Dublin.

Every charity has its stated time of the year for an appeal to the public, and so anxious are the governors to prevent the interference of any other, that it is no unusual circumstance to see it advertised for several months before. As the selection of a preacher is of considerable consequence, the earliest application is made to one of those who are most popular, and his assistance very early secured, and notified accordingly. As the day approaches, the whole parish is in commotion. Bills are posted, advertisements put forth, and letters every where circulated. Deputations of the parishioners set out in coaches to wait on the lord lieutenant, lord mayor, and other public or opulent characters to request their attendance. Ladies, the most remarkable for their rank and beauty, are appointed collectors. Every body takes an interest in the charity, as if it was a personal concern, and every means are taken to insure its success. It is sometimes usual even to close the churches in the vicinity, that the congregation may be compelled to that in which the sermon is preached. On the important day, if the preacher or the charity be at all popular, the church is generally crowded. It is held disreputable for any parishioners or other person connected with the charity, to absent themselves, and the additional congregation of strangers causes an overflow. Instances have frequently occurred where a guard of soldiers has been obliged to keep order among the crowd who were kept out, and certain stewards with white wands to mark their authority, to regulate the tumultuary congregation that had got in. Under such circumstances it is much to be regretted that scenes of irregularity, little according with the solemnity of the place, have sometimes occurred, and the whole of the service which preceded the sermon been entirely unattended to. But when the preacher ascends the pulpit, the scene suddenly changes; the wave of the multitude subsides, and every auditor is fixed in wrapt attention. After the sermon, the ladies attended by white rods, proceed from pew to pew with a silver plate. The collection of each pew is poured into a bason held by her attendant, and the plate is presented empty to the next, that every one's donation may be conspicuous. Thus

every engine is moved to increase the collection; and the charity of the congregation is so far from being the simple dictate of religion, that it is a mixed emotion, in which eloquence, pity, beauty and vanity, have a considerable share.

Among the many incidents which have occurred to mark the deep interest which the people of the metropolis take in charity sermons, we shall mention one which, though sufficiently known, is too remarkable to be omitted. On the 30th of March, 1794, a sermon was announced for the Female Orphan House, to be preached by the Rev. Dean Kirwan, in St. Peter's Church. The popularity both of the preacher and the institution was great, and the church was crowded with even a more than usual concourse: when the preacher entered the pulpit a profound silence prevailed; every one listened anxiously to catch those sounds which never failed to make upon them the deepest impression; but they heard nothing: a sudden illness had seized the preacher, who was in a very feeble state of health, and he could do now no more than lay his hand upon his breast, and pointing with the other to his little flock, silently recommended them to the mercy of the congregation. The appeal was irresistible; and the mute eloquence of the preacher on this interesting occasion produced more than his most laboured and powerful oratory. A sum exceeding 1000*l.* was in a few minutes collected in the church. It was on this occasion, we believe, that a watch was found on the plate; the case was clasped on a bit of paper on which was a pencil-mark for 10*l.*, and the owner redeemed it next day, alleging that the sum he brought with him, and intended for the charity, he deemed insufficient for such an appeal. These are characteristic traits of the Irish disposition. A silent gesture produced more from a disappointed assembly, than they were prepared to give to the most powerful appeal of reason and religion.

An account of the Rev. W. B. Kirwan, Dean of St. Peter's Church, Dublin.

This extraordinary man was born in Galway, in 1754. He went at the age of seventeen to the Danish Island of St. Croix, in the West Indies, where he remained for six years. On his return he studied at St. Homer's, took orders, and became Roman Catholic chaplain to the Neapolitan Ambassador, in 1778. After two years solemn deliberation, he conformed to the established church in 1787, and preached for the first time in St. Peter's Church, in June, in that year. Here immense crowds thronged to hear him, and on the following year the governors of the parochial schools came to a resolution, "that from the effects which the sermons of the Rev. W. B. Kirwan had from the pulpit, his officiating in the metropolis ought to be considered a peculiar national advantage, and that vestries should be called to consider the most effectual method of securing to the city an instrument

under Providence of such public benefit." He was now presented to the prebend of Howth, and the parish of St. Nicholas without, and in 1800 to the deanery of Killala, by Lord Cornwallis. Every testimony that could mark the admiration of the public was conferred upon him. Besides the immense contributions which his sermons called forth, his portraits were painted and engraved; he was presented with addresses, pieces of plate, and the freedom of corporations; and in 1792, a man whose energetic oratory was congenial to his own, introduced him to the notice of the Irish parliament in these words. "This man preferred our country, and our religion, and brought to both, genius superior to what he found in either. He called forth the latent virtues of the human heart, and taught men to discover a mine of charity in themselves, of which the owners were unconscious. He came to interrupt the repose of the pulpit, and shakes one world with the thunder of another. But in feeding the lamp of charity, he exhausted the lamp of life." The violence of his efforts had brought on a spitting of blood, and he fell a victim to his exertions, on the 7th of October, 1805. His funeral was attended by a long train of charity children from the different schools in Dublin, which his eloquence had so eminently contributed to support and extend.

Kirwan was the founder of a new school of pulpit oratory in Dublin. His sermons were the result of much labour and attention. He committed them to memory with the most exact precision, but he delivered them in a manner so apparently unpremeditated that they had the effect of natural and unstudied elocution. On one occasion, some interruption to the service happened in a crowded church; when he returned home he composed a discourse on the propriety of behaviour in the house of God, which he determined should be his subject when next called on to preach. Supposing, however, that it would have more effect if it seemed unpremeditated, and to arise from some immediate cause, he gave out a different text, and commenced on another topic: what he had calculated on took place: the disturbance again occurred. He broke off the discourse he had begun, and abruptly thundered a reproof from the pulpit, the more solemn and impressive as it seemed sudden and unpremeditated. We had heard this mentioned as a proof that all his sermons were extemporaneous; but his great mind was above disguise, and he candidly communicated to us the real circumstance. His action has been taxed with extravagance; he literally "came to disturb the repose of the pulpit;" it was his custom to remove his cushion, that the sound elicited from the boards by his hands and feet, might add to the effect of his impassioned delivery; strange as this was, the occasions were so appropriate, and accompanied by such energy of thought and potency of language, that the whole seemed perfectly natural and congruous. He had many

personal deficiencies,—a weak voice, an oblique eye, and an unprepossessing countenance; but they were never noticed in the pulpit: the profound attention of his hearers remedied the one, and the ardent feelings of his mind irradiated the other. His style of eloquence died with him. He had many imitators, but genius was wanting to sanction their attempts. They were principally distinguished by an extravagance of action, which is now happily banished from our pulpit, till some other Kirwan arise to give it currency. He has been succeeded by many charity sermon preachers of another school, whose high attainments and admirable compositions adorn and promote the sacred cause in which they are exerted,—but “the mine of charity” is not wrought as it was wont to be. The voice “that shook one world with the thunders of the others,” is heard no more; he that uttered it has been removed to the other world, and the mantle of Elijah has fallen upon no successor. [*Hist. of Dublin.*]

FOREIGN INTELLIGENCE.

SURVEY OF MISSIONARY STATIONS.

(Continued from page 238.)

ASIATIC ISLANDS.

AMERICAN BOARD OF MISSIONS.

Ceylon—1816.—The Missionaries arrived March 22, 1816. After usefully employing themselves six months in Columbo, they settled in the province of Jaffna, where they occupy two Stations.

Tillipally.—Poor and Warren, *Missionaries*.—This place is ten miles north of Jaffnapatam. Messrs. Poor and Warren took up their residence here, in the middle of October, 1816.

Batticotta.—Richards and Meigs, *Missionaries*.—This Station is six miles north-west of Jaffnapatam; and has a large church and a house, but in a ruinous state.

BAPTIST MISSIONARY SOCIETY.

Amboyna, A Dutch Island, 32 miles long by 10 average breadth, lying off the south-west coast, of the Island of Ceram.—1814—Jabez Carey.—On the restoration of Amboyna to the Dutch, Mr. Carey was allowed to retain the offices which he had held under that of the English, as Superintendent of Schools, and Member of the College of Justice. His situation has, since however, become somewhat precarious; and it is not improbable but that he may have judged it expedient to return to Bengal. He had acquired a good knowledge of Malay, and had gained the esteem of the natives; nor had he any doubt but that, with the blessing of God, much good would be done, if he should obtain the permission of the Government to do the duties of a Mission-

ary. Having saved 1000 dollars from the stipends of his appointments, he remitted the amount to his father, at Serampore, as a return to the Mission fund for the charges incurred on his account.

Ceylon—1812.—Two Stations are occupied by the Society in this Island—Colombo and Galle. *Colombo*—Chater and Siers, *Missionaries*.—The Missionaries preach in Cingalese, Portuguese, and English. Translating into Cingalese is become easy and pleasant to Mr. Chater. With the aid of a Brahmin, he had prepared for the press, in March last, nearly to the end of Hebrews. Mr. Siers was translating the New Testament into the Country Portuguese, and had proceeded as far as St. Luke. *Galle*—Thomas Griffiths.—Mr. Griffiths had arrived but lately.

Java, A large Island, between the sixth and ninth degrees of south latitude, extending nearly in the direction of east and west, 600 miles long, by 95 average breadth.—1813.—The Society has two Stations in this Island, Batavia and Samarang.

Batavia, A large city, the capital of the Dutch Settlements in the east, forming a parallelogram of 4200 feet by 300; taxable houses, in 1792, were 5270; inhabitants, including a circuit of 10 miles, about 116,000; a town of 20,000 Chinese close to the walls, proverbially unhealthy; arising chiefly from not clearing away the stagnant water.—Robinson and Diering, *Missionaries*.—Mr. Diering, who was born at Negapatam, learned English at Madras; and had removed to Batavia some years: he has lately become an Assistant in the Mission. Mr. Robinson preaches and expounds five times a week, in three different places. His hearers increase.

Samarang, A fortified town on the north-east coast of the Island, ranking, in importance, next to Batavia.—Gottlob Bruckner, and Joseph Philips, *Missionaries*.—Mr. Philips landed at Batavia, Dec. 27, 1816. Having spent nine months there in acquiring Malay, he joined Mr. Bruckner, Nov. 9, 1817.

CHURCH MISSIONARY SOCIETY.

Ceylon—1818.—Samuel Lambrick, *Colombo*; Robert Mayor, *Galle*, Benjamin Ward, *Manar*; Joseph Knight, *Jaffnapatam*: *Missionaries*.

LONDON MISSIONARY SOCIETY.

Amboyna—1814—Joseph Kam.—Mr. Kam preaches in the church, which will contain about 1000 persons, both in Dutch and in Malay. In 1816, he baptized 200 Mahomedans. Since his arrival, more than 1200 Heathens and Mahomedans have, through his instrumentality, professed Christianity. There are said to be 20,000 Christians in Amboyna, and 20,000 Mahomedans, with Chinese and others. The inhabitants have contributed about 1000*l.* to the Bible Society. The donation, in return,

of 5000 Malay New Testaments had been received with gratitude. Amboyna, and the neighbouring Islands, will require 20,000 Bibles. A single Bible, sold by auction, for EIGHT POUNDS!

Ceylon—1805—J. D. Palm, W. Reade.

NETHERLANDS' MISSIONARY SOCIETY.

Java.—Two Missionaries have lately sailed from Holland for this Island.

WESLEYAN MISSIONS.

Ceylon—1814.—*Stations and Missionaries*:—Colombo, W. M. Harvard, and Benjamin Clough; *Caltura*, W. B. Fox; *Galle*, John M'Kenny; *Matura and Belligam*, John Callaway, W. A. Lalmon, Assistant Missionary; *Negombo*, Robert Newstead; *Jaffna*, T. H. Squance; *Point Pedro*, Robert Carver; *Trincomalée*, and *Batticaloe*, George Erskine, and Thomas Osborne. *Appointed for this Mission*: Alexander Hume, Joseph Roberts, Abraham Stead, Joseph Bott, and Samuel Allen.

AUSTRALASIA.

The exertions of Christians to benefit the inhabitants of the South Seas, have been greatly impeded by the violent and unprincipled conduct of many European traders toward the natives.

CHURCH MISSIONARY SOCIETY.

Parramatta, A town in New South Wales, about 25 miles W. of Sydney—1815.—The Seminary formed at this place, which is the residence of the Rev. Samuel Marsden, for the instruction of young natives of New Zealand, is likely to subserve very advantageously, the plans of the Society with respect to those great Islands. In January, 1817, there were eleven New Zealanders under instruction, all either Chiefs or sons of Chiefs. Their conduct had been highly exemplary.

New Zealand, Two large Islands in the Great Pacific Ocean, lying east of New South Wales; the northern Island being about 600 miles long, by an average breadth of 150, and the southern not much inferior in size—1816.—Thomas Kendall, William Carlisle, *Schoolmasters*; William Hall, John King, Charles Gordon, *Lay Settlers*. *On their voyage*, John Butler, *Missionary*; Francis Hall, and Samuel Butler, *Schoolmasters*; James Kemp, *Lay Settler*.—The Society's Settlement is formed at Rangheehoo, in the Bay of Islands, on the north-east coast of the northernmost of the two Islands. The influence of the Settlers is gradually increasing among the natives, who begin to be sensible of the value of this establishment, and have visited it from a distance of more than 200 miles.

POLYNESIA.

LONDON MISSIONARY SOCIETY.

Otaheite, Eimeo, &c.—1797.—*Missionaries*: Henry Bicknell, William P. Crook, William Henry, Henry Nott, sailed in the ship *Duff*, Capt. James Wilson, 1796. John Davies, James Hayward, Samuel Tessier, Charles Wilson, in the *Royal Admiral*, Capt. W. Wilson, 1800. William Ellis, L. E. Threlkeld, in the *Atlas*, Capt. Meriton, Jan. 1816. Charles Barff, J. M. Orsmond, in the *Surrey*, Capt. Raine, July 1816. Robert Bourne, David Darling, George Platt, John Williams, in the *Harriet*, Capt. Jones, Nov. 1816. John Gyles, *Cultivator*, in the *Friendship*, Capt. Amet, June 1817. Of these Missionaries, Mr. Crook has but lately joined the Mission at Otaheite. He was originally left by Captain Wilson, at the Marquesas; and was afterward usefully employed, for several years, at Port Jackson. Remarkable success has attended this Mission. The abolition of Idolatry has extended to nine Islands, viz. Otaheite, Eimeo, Tetaroa, and Tapamanu; and the four Society Islands, Huaheine, Raiatea, Tahe, and Bora-bora; with Mâna. The neighbouring Islands are beginning to inquire. There are 67 places of worship at Otaheite, and 20 at Eimeo; and there are now 5000 people reading, in their own tongue, the wonderful works of God. The profession of Christianity is not partial; but there is a general acknowledgment of Jehovah as the True God, and of Jesus Christ as the only Saviour. Very frequently public worship commences before the usual time, the place being full and the people waiting. A printing-press is established, and was first set to work by Pomare. Seven thousand copies of different school-books have been printed. Some thousands are waiting for the publication of St. Luke's Gospel; of which 3000 copies were to be printed. Mr. Davies had nearly finished St. Matthew.

SOUTH AMERICA.

LONDON MISSIONARY SOCIETY.

Dutch Guiana.—The Society has four Stations in this province; one in the colony of Berbice, and three in that of Demarara. The restoration of these colonies to the Dutch has, in this, as in other parts of the world, been the occasion of difficulties in the way of the Missionary labours on which the British had entered in them.

Berbice, A colony on the river of the same name, between the Surinam and Demarara rivers.—1814—John Wray.

Demarara, A colony on the river of the same name, which falls into the Essequibo, near its mouth, north of the Berbice river. In this colony, several thousand negro slaves (as permitted, in

rotation, by their Masters) attend on Mr. Smith, at Le Resouvenir; Mr. Davies, at George Town; and Mr. Elliott, on the West Coast.

Le Resouvenir.—1808—John Smith.—Mr. Wray, now at Berbice, laboured at this Station with success, chiefly among the negroes, for several years. Mr. Smith succeeded Mr. Wray, about the middle of 1816, and success has crowned his labours also among the negroes. A large chapel is required; and toward this object the negroes have contributed no less than 190*l*. Mr. Smith has baptized 150 adults. The negroes go on well, giving no occasion of blame to their Masters.

George Town.—1809—John Davies.—Toward the building of a Mission Chapel, the negroes have subscribed 60*l*. and other inhabitants 600*l*. Many free coloured people, and several hundred slaves attend worship. Many slaves have learned to read the Bible, and take much delight therein. An Auxiliary Missionary Society has been formed. The Clergyman of an Episcopal Chapel at this place, is a friend to the instruction of the slaves; and has service in the afternoon, for the accommodation of free coloured people and slaves. A commodious Scotch Church is nearly finished; and a Minister is expected from Scotland. Thousands of slaves are still crying here—*Come over and help us.*

West Coast.—Richard Elliott.—Mr. Elliott has had much success. More than 1000 negroes have been baptized since he preached here; most of whom were strongly recommended for good behaviour.

UNITED BRETHREN.

Dutch Guiana.—Blitt, Buechner, Buettner, Buck, Genth, Graff, Hafa, Langballe, Lutzke, Richter, and Schwartz, *Missionaries.* The brethren had, at the last returns, four Stations in this province; viz. Paramaribo, formed in 1735; Somelsdyk, in the same year; Good Intent, and one on the river Copename. These two last were recently established, by the brethren Genth and Hafa, who left hope on the river Corentyn.

WESLEYAN MISSIONS.

Dutch Guiana.—*Demarara*—George Bellamy, Matthew M. Thackray.—The congregations are large, attentive, and increasing every week. Members—whites 10; blacks, 1160.

(*To be concluded in our next.*)

LONDON MISSIONARY SOCIETY.

[In our last Number we gave a short account of the Anniversary Meeting of this highly respectable and important Society; and shall now add the Treasurer's remarks on the state of the funds, and extracts from some of the Addresses made at the meeting.]

The Treasurer addressed the meeting on the state of the So-

ciety's funds, and observed that there had been an increase of contributions during the past year, amounting to 1154*l.* 9*s.* 4*d.* which was highly gratifying, as it showed that the friends of the institution had, in some degree, risen above those circumstances, which, in some preceding years, tended to depress the spirit of exertion; it showed also their disposition to keep pace in their efforts with the increasing demands on our funds.

He next observed that the expenditure of the past year had exceeded that of the former, by the serious sum of 5,366*l.* 1*s.* 8*d.* and that the increase of expenditure would necessarily be progressive, until the period should arrive when the missionaries would be able to support themselves; till then, the cause must continue to be supported by the zeal and liberality of Christians at home; and that although much may be effected by an increase of personal contributions, yet that the most stable and efficient source of supply would be found in associate bodies:—Juvenile Societies were particularly recommended, not only as auxiliary to the funds of this institution, but as cherishing in the rising generation a spirit of love and zeal which might qualify them to occupy the most useful stations in future life. The Treasurer closed with observing, that the Society had, on that day, to lament a serious loss (alluding no doubt to the decease of the late excellent Treasurer, J. Hardcastle, Esq.) which reminded the present labourers that they also must shortly retire from their work, “and where,” said he, “shall the Society look for future support but to our juvenile friends, until at length the glorious cause shall be triumphant throughout the world.”

Dr. Bogue then addressed the assembly to the following effect: “Is there one in this assembly who has not heard with delight the Report that has now been read? This is the twenty-fourth Report that has been made of our proceedings; and it is pleasing to think that every year it becomes more and more interesting: I imagine it will be acknowledged that that of the present year is the most interesting that has been read. In hearing such a report as this, and considering the subject to which it relates, how important is it that we should have the spirit of the true disciples of Christ; and how desirable it is that this day may be like the day of Pentecost; that the sacred Spirit may descend upon us, and fill us with gratitude and joy at hearing such tidings as have now met our ears, and likewise that we may be filled with a deep concern for the advancement of the Redeemer's kingdom, and an earnest desire for the progress of the Messiah's reign from year to year.

Our Missionaries have been, according to the Report, spreading the Gospel, shall I say, among three classes of men in society. Some of our brethren have employed their labours among men of the rudest state. The Apostle Paul speaks of Barbarians, but his Barbarians were civilized men in comparison of the na-

tives of South Africa and the South Sea Islands. But in those rudest parts of the world, among the most uncivilized portion of human nature, who but with delight must consider the amazing progress of Christianity? How astonishing, and beyond the expectation of any one, that there should be found among those idolaters a disposition to quit their ancient idolatry, and to receive the Gospel. Near a hundred places of worship have been built at Otaheite and Eimeo, and worship has been regularly established in them on the Lord's Day: the Scriptures are read, and prayer is offered up to God: where there are missionaries, the Gospel is preached; meetings for religious conversation are held; and family prayer is a common practice. Does this reprove the head of any family here present? Surely the person must blush for shame to think there is no prayer to God in my family, when these rude idolaters in the South Seas have the worship of God established in theirs!

In South Africa, the progress of religion has been different; there has been a different mode of introduction. Fewer there have embraced Christianity; but such as have embraced it, have been, I conceive, of a more decided character with regard to personal religion.

Others of our missionaries are labouring among, what I may call, a state below a high degree of civilization, and above that rude state of society just described. In Amboyna and a variety of other islands, Mr. Kam, one of our missionaries, labours with the greatest degree of zeal. In these places the people seem not to have been so closely fastened to their ancient superstitions, as in the more civilized state of society; they appear more ready to quit them, and to make a profession of the Christian religion. This appears to have been remarkably the case in the Molucca Islands. In Travancore, upwards of a thousand have, since Mr. Mead's arrival there, given in their names to Christ, and professed Jehovah to be the only true God, and even signed, of their own accord, a note of hand, engaging to worship him alone. It is striking to observe such a method as this; and it may lead us to new ideas and thoughts, and show us that there are different ways of the Gospel spreading, from what we were ready to conceive. We thought few among the heathen would embrace Christianity but such as were renewed by Divine grace: but it appears that multitudes are making a profession of the Christian religion. Some may think this to be nothing; but I wish you to consider if it be not a great matter for people like these to avow Christianity as their own religion: for there is far greater reason to hope that the Gospel will have free course, and be glorified among such as believe it to be a true religion, than among those who consider it to be destitute of truth: and it will lead us to a view of a quicker propagation of Christianity, at least as to outward profession, than we had hitherto contemplated. It appears

that when the Apostles preached the Gospel few received it, at least among the Gentiles, till they had felt the saving power of the Spirit of God; but I am not sure that in Judea there was not a greater resemblance to what is taking place now, than at first we may imagine. I know not whether the greater part of those people were not in the first instance rationally convinced of the Gospel truth, and consequently became scholars, to learn, while the Gospel was preached, and were afterwards made, by the influence of the Spirit, to feel the power of renewing grace.

We may consider the reception in the South Sea Islands, and in Travancore too, as resembling the first introduction of Christianity into this country in the time of the Saxons: multitudes received it when priests were sent from Rome to communicate knowledge. It was more rational than their vile idolatry, and vast numbers embraced it who were no more than Christians in name: and in this manner was Christianity received in all the now Protestant countries of Europe. There is also a great resemblance to this in the time of the Reformation. By many, perhaps, that event has been over-rated with regard to its spiritual effects. In this country real Christians at the Reformation, were comparatively few. I conceive that soon after the days of the Apostles, there was the same way of receiving the Gospel among the Gentiles. Pliny informs Trajan, the Roman emperor, that the temples of the heathen Gods were almost neglected. Of the great mass that had received the profession of the Christian religion, a great multitude returned to heathanism, through the execution of penal laws: from this we may conceive they were not converts sanctified by divine grace; but persons who rationally believed Christianity to be true, but had not felt its efficacy. But remember, that if the people meet together to listen with respect to the pure Gospel of Christ, glorious effects may be expected to be produced.

There is another class of our missionaries labouring among the most civilized nations of the heathen world. I refer to China and Hindostan. In the latter, Satan appears to have acquired a peculiar kind of empire, such as I know not that he ever possessed in ancient times; and such as, I believe, he does not possess in any other country in the world. There, pagan idolatry is so interwoven with their frame, has so entwisted itself around every fibre of their hearts, that it seems a matter of immense difficulty to bring them to receive the Gospel. Individuals have received it, and the conversions there have more resembled those in the times of the Apostles; and there is encouragement to hope, that as there is a great shaking among them—uncertainty, wavering, and uneasiness of mind; by the outpouring of the Spirit of God, great things will be done.

China presents a peculiar phenomenon. Religion hangs loose about them; they appear to care little about it: but pride and

covetousness, two principles that attach them to their ancient religion, make Christianity appear disagreeable in the highest degree to their worldly taste: yet we hope, that there too, God will exert his Almighty power. We lament their situation—the stern despotism that prevents them from listening to the gospel of Christ, and that prevents our missionaries from publicly declaring the glorious gospel: but all the kingdoms in the world are in the hands of the Redeemer, and let us hope that he will open to our missionaries that immense empire.

The encouragement that we have received from the report is very great. How pleasing is it that schools are erecting, in so extensive a manner: and still more delightful to hear of the erection of colleges: that was an interesting paragraph which stated, that at Madras twelve young men of talents are under instruction, with a view of obtaining a full and accurate knowledge of the doctrines of the gospel, that they may be qualified for usefulness in promoting the gospel of Christ: and it is full time that there should be seminaries in South Africa, and in the South Sea Islands, to provide native instructors for such a multitude of people. And I think literary men must be delighted to see that our missionaries are not men ignorant, or fond of ignorance, when they read an account of the proposed Anglo-Chinese College at Malacca.*

CHURCH MISSIONARY SOCIETY.

Address of the President at the 19th anniversary meeting of the Society.

The return of the Anniversary of this great and glorious institution calls for renewed praise to God. We praise thee, O God, we acknowledge thee to be the Lord! Let all the nations of the earth praise and magnify thy great and holy name, for that thy mercy is everlasting, and thy goodness endureth from generation to generation, world without end, Amen.

If there be any work of faith and charity transcending all others in its blessed effects upon the temporal and eternal welfare of mankind—if there be a work that does more than any other to promote the glory of God, and the interest of our blessed Redeemer—it is that work in which we are engaged. Our object is to convey to the benighted places of the earth now sitting in darkness and the shadow of death, the holy faith which we profess; and blessed be God, he has graciously smiled on our feeble endeavours, and is showing his way upon earth and his saving health among all nations; and we doubt not that he will gloriously prosper it till all the kingdoms of the earth shall become the kingdoms of the Lord and of his Christ, and he shall reign in righteousness.

*See an account of this College, Christian Herald, Vol. VI. page 19

Summary of the Report.

The Report began by stating, that though the year has not been without its trials and disappointments, yet it afforded matter for thankfulness in the accession of members, and in its means of promoting the designs of the Society. The Societies engaged in promoting Christian knowledge among the heathen demand particular attention; for while millions of the human race are perishing for lack of knowledge, it matters not to the thinking mind that some may come from these scenes of misery, and tell us they are very good and very happy. The Committee acknowledge with gratitude the increased exertions of former associations, and the formation of new ones during the past year, particularly one for the City and University of Cambridge. The income of the last year, has in subscriptions, collections, &c. amounted to upwards of £28,000; but the friends of the Society would see the necessity of still continuing their exertions, when they learned that the expenditure of the Society has been within a few hundred pounds of the receipts. The committee then proceed to give an account of the state of the Society's missions in different parts of the world; previous to which, they just alluded to the late visit of the Syrian Archbishop to this country, who attended a meeting of the Committee of this Society, and communicated every particular respecting the people over whom he presides. A short extract was then read from a letter of Mr. Corrie, in India, in which he says, 'The scenes around us grow horribly familiar—in a neighbouring district I find two widows are burned every month: within a short time six lepers have been buried alive; and one hundred persons have drowned themselves, with a view of being revenged on some who had offended them.' This alludes to a tradition prevalent among them, that when they thus act, their spirit passes into a body of greater power.—In a letter from Mr. Thompson, he says, 'We have no reason to suppose that our exertions will be curtailed by any other cause than the contracted nature of our finances. We have now (who could have thought it?) a Committee of twelve persons, with the Bishop of Calcutta at their head, pledged to exert themselves for the spread of the Gospel here; 19,000 rupees have been collected, and 4,000 in annual subscriptions. What shall we say to these things? It is the Lord's doing, and marvellous in our eyes' Mr. Corrie speaks of a letter received from a Hindoo, in which he states, that he had been ill, but by the advice of a Christian was restored to health, and being anxious to do all he can for the cause of Christianity, closes his letter with an offer of his house in Benares, which lately cost him 28,000 rupees.

The Report states, that for the first time in their lives, the Syrian Christians have, by means of the Society's missionaries, enjoyed public worship in a language which they understand: a

little church was opened, 20th September last, when the Metropolitan commenced the service in Syriac, and the missionary delivered a short discourse from 'Behold the Lamb of God,' &c. and the attention which was manifested was very encouraging. There are also very animating accounts from Ceylon, the governor of which has kindly offered them every assistance in his power. From the New Zealand mission accounts are very encouraging, and through the efforts of the Rev. S. Marsden (the wise director of the Society's concerns there) the prospects are very pleasing. Two youths lately visited this country thence, and there is no doubt but the eldest of them, under affliction, sanctified by the grace of God, has gone back to tell his friends the good tidings which he heard in England. In a letter from him, he says, 'Jesus Christ die for New Zealand-man's sins, and for Englishman's sins too. I tell my friends when I get to New Zealand, Come in house, and hear about Jesus Christ.' An English assembly could not bear to hear in what a state of degradation the great deceiver of mankind holds this unhappy people. In the time of sickness, and in the prospect of death, they pray indeed; 'but (says the New Zealand missionary) 'you can form but little idea of the nature of their prayers. I heard (continues he) of the father of a young man who was ill, and the poor man, instead of supplicating the Supreme Being, was uttering the most dreadful curses that can be conceived. I asked him why he did so: his reply was, that he did it to drive away the Attua, who would perhaps kill his son.'

The Report proceeded to state accounts from Western Africa, the great scene of the Society's labours; and here it has pleased God to mingle our rejoicing with mourning, by removing some excellent and worthy missionaries by death.—From Regent's Town, Mr. Johnson writes, 'God is carrying on his gracious work among us; both old and young, rich and poor, are hungering and thirsting for the bread and water of life. Last Lord's Day I administered the Lord's Supper to 120 of our black brethren and sisters.—Oh, may we give all the praise to God, who still continues to do such great things for us! There is a singular work carrying on among the children: among the candidates for admission at the Lord's table there were nine school girls; their accounts were really astonishing. After evening service, last Sabbath, I heard that the school boys wished to speak with me; they said they had been in the field to pray, but did not know how; they had heard that Jesus Christ came to save sinners, and wished to know if it were true. On a journey round the colony, in company with some of the natives, my companions declared the gospel to their countrymen in their own language, in which, perhaps, many of them had never heard it before. These are the beginning of those labours by which Africa must be blessed, by the efforts of native labourers.'—Mr. Johnson then mentions many instances of

the ability of these men. A meeting was held in Regent's Town, Dec. 7, on which occasion one who spoke, said, 'When I was first sold, I cry very very much, and thought my situation hard; but I did not know that Jesus Christ came to save sinners. I once knew nothing, and laughed at prayer; but God has had mercy upon me.'

On the subject of missions, the Committee cannot help referring to the peculiar character of the times in which we live. We are labouring in a pacified world; the demons of discord are, for a season at least, chained; and the rulers of this world are agreeing to act in love, and mutual peace, and concord; the relations of commerce broken by war, are renewed, and are extending on all sides; the civil and military powers are freely offering their labours and influence to aid the benevolent designs of Christianity; Christian Churches are awaking from their slumbers, and the glory of the Lord will be reflected by them on surrounding countries: their different representatives are coming to ask of us the means of spreading the Scriptures in their own country; Hindooism and Mahomedanism are shaking to their foundations the bases of their own superstitions; missionaries and printing presses are universally demanded; and if this be the actual state of things, who will not rejoice that the whole Christian world is moving forward to promote the cause of God? The Committee cannot but urge on all the Members of the Society, that the calls of Providence far outrun the charity of the Church. When the Saviour ascended on high, he left it as his last command to his disciples, to 'go into all the world and preach the gospel to every creature;' and from that hour every personal effort has been the duty of every Christian in every age; but at the present period missionary zeal seems rapidly on the increase. The sun seems to be rising in splendour on those 'dark places of the earth which have been the habitations of cruelty;' and what is the extent of the field of labour? Here is a call for christian charity which we never heard before—the charity of the Christian missionary is co-extensive with the perishing world.

SUNDAY SCHOOL UNION.

May 12, City of London Tavern. Joseph Butterworth, Esq. in the Chair. We were highly gratified with the pleasing Report, and the animated and interesting speeches. The scholars amount to upwards of 360,000, and the teachers to 26,000. We will extract a few things from the speeches.—"Though many we are all one. We have one cause; one captain; one watch-word,—Feed my lambs; and one glorious prospect."—"A religious population will afford a greater security to the crown and constitution, than our army and navy."—"The education of children

is advantageous to the parents. 'You cannot think what I have learned,' said a little Irish boy to his father, after his first lesson at a Sunday School. 'What?' replied the father. 'Sit down on this stool, and I will show you.' The father sat down, and his infant child taught him A, B, C, &c. The next Sunday, the child learned, and then taught his father, A-b Ab, E-b Eb, I-b Ib, O-b Ob, U-b Ub. And in six weeks, they could both read a chapter in the Bible."—"Some one questioned a little boy's veracity. 'Sir,' replied he with an honest indignation, 'I go to a Sunday School.' The boy thought that a sufficient voucher."—"A father said to his little Sunday School son, Carry this parcel (some article of trade) to such a place. 'It is Sunday,' replied the boy. 'Put it in your pocket,' said the father. 'God can see into my pocket,' answered the boy."—An inexpressible pleasure prevailed the crowded assembly.

Communicated for the Herald.

ADDRESS OF THE GLASGOW PEACE SOCIETY.

"The object of the Society is" declared to be "to print and circulate Tracts and other publications, tending to promote the pacific spirit and principles of the Gospel, exhibiting the inconsistency of War, with the doctrines and precepts of Christianity, showing its opposition to the true interests of mankind, and giving a just view of its evils and enormities."—"The business of the Society is conducted by a President, Vice-Presidents, Treasurer, four Secretaries and a Committee of thirty-six members."

In announcing the formation and design of this Society, the Friends of Peace in Glasgow, are aware, that, from the general popularity of war, and the adventitious glory with which it has been invested, it will be difficult to lead men to entertain a just impression of its evils and enormities. Poets, by their sublime and imposing descriptions of war, and Historians, by their brilliant and fascinating exhibitions of heroism and valour, have not only softened its horrid features, and disguised its savage and ferocious character, but have invested its awful scenes of misery and bloodshed with such an aspect of grandeur and magnificence, that although there is no evil which has inflicted more misery and wretchedness on mankind, which is more injurious to the welfare and prosperity of a nation, which exerts a more baneful influence over the morals of a people, and which is more opposite to the design and tendency of the Gospel, yet there is no evil of which such delusive ideas have been entertained, either respecting its justice or necessity, or with regard to which such a melancholy indifference has been manifested, in reference to the crimes and miseries that are inseparable from its prosecution.

It is the great design and tendency of the Gospel to eradicate those lusts and passions in which wars and fightings have their origin; and there is no disposition of mind which the Prince of Peace was more careful to impress and to cherish in his disciples, than that meekness, and forbearance, and love, which they were called to exercise, not only towards each other, but towards their enemies. It ought also to be observed, that the character, example, and precepts of Christ, all combine to illustrate the truth of the angelic announcement, which accompanied his advent on earth, that the gracious and heavenly dispensation which he came to introduce was designed to promote "Glory to God in the highest, peace on earth and good will towards men."

Independently of those arguments in favour of their principles and sentiments, which are purely of a Christian nature, the Friends of Peace might adduce many considerations for producing a conviction of the evil and unprofitable nature of war, which would weigh with those who judge of its criminality, more by its injurious influence on their interests, or its pernicious effects on society, than by its opposition to the Divine Law. They might exhibit its demoralizing influence on the minds and characters of a people; they might prove its effects in diminishing the average degree of a nation's comfort and happiness, by the exhaustion of its resources on the work of destruction; they might describe the horrors and desolations which mark its progress through those countries which unhappily become the theatre of its operations; and they might point the eye of humanity to the wounded and agonized sufferers which cover the field of battle, or to the misery and wretchedness of those destitute widows and orphans whom the cruelties of war have bereft of their support. Nor is the practice more pernicious in its effects, than unreasonable in its nature. Who does not perceive the absurdity of adopting such a practice for adjusting the differences of nations, and for determining the reasonableness of their respective claims? How shocking now appears the barbarous custom of our ancestors, who determined the rights of justice and decided the truth of opposing sentiments, by judicial combat; but equally monstrous is the practice of Christian nations in this more enlightened age, of deciding the justice of their respective claims by the sword, and of appealing to force for the determination of right and wrong. How much more consistent with the pacific spirit of the Gospel of Him who came not to *destroy* men's lives but to *save* them, would be the conduct of Christian nations, to determine their differences with reason and justice, by referring them to arbitration, instead of imitating the jurisprudence of barbarians and savages, with whom *might is right*, and successful violence constitutes the only legitimate claim to possession.

Considering, particularly, the peaceful nature and design of the Gospel, it certainly becomes Christians, solemnly to inquire, how

far the practice of war is reconcileable with the doctrines and principles of Christianity ; and to encourage and assist this inquiry, by printing and circulating Tracts illustrative of this great and important question, is the design of the Friends of Peace in establishing this Society. While they have been induced to direct the public attention to this measure, from a conviction that war is inconsistent with the character and design of the Gospel, they have been encouraged by the establishment of many Peace Societies, both in England and America, by whose exertions a variety of Tracts, and other publications illustrative of the subject, have been printed and extensively circulated. The pacific spirit, also manifested by several of the European Monarchs, and other favourable circumstances, which indicate a growing conviction of the folly and unprofitableness of war, encourage the hope that a change may soon be effected in the public mind, respecting the nature of this unchristian practice.

The Friends of Peace are fully convinced, that Christianity, the animating principle of all that is good and happy in the world, is the mighty instrument which Infinite Wisdom hath designed, for working such a great and benign change on the hearts and characters of men, as to make injustice, aggression, bloodshed, and war, to cease to the ends of the earth ; and they would look with greater hopelessness on the success of their designs, did they not contemplate the contemporaneous existence of those numerous Christian Institutions, which are employed in disseminating the light of divine truth over the world. But though they are aware, that nothing but the powerful operation of Christian principles, can cast out the evil spirit of war, which has so completely possessed the minds of men, yet they are persuaded, that judicious and Christian publications, illustrating the pacific nature of the Gospel, exhibiting the criminality, unprofitableness, and miseries of war, and leading men to explore, with a resolute eye, its nature and consequences, may produce a beneficial impression on public sentiment, at this eventful and important crisis, and by forming in the minds of men, an enlightened conviction of its evil and antichristian nature, may turn the torrent of popular opinion, and direct it in one full tide of abhorrence, against this destructive and inhuman custom.

Relying on the Divine blessing, and resting their hopes on the sure Word of Prophecy, that a period will come, when "nation shall not lift up sword against nation, neither shall they learn war any more," the Friends of Peace entertain no painful or embarrassing fears of the ultimate success of their designs. And as there is a distinct portion allotted to human agency, in the accomplishment of all God's merciful designs towards mankind, this prophecy forms an imperative call on every believer in Revelation, to accelerate the advent of this blissful era. Their countrymen are

laudably engaged in abolishing the cruel and sanguinary customs of superstition and idolatry, by the diffusion of divine truth; and can they allow a custom to exist among themselves, which inflicts more misery, and destroys more human life, than all the superstitious and idolatrous practices of the heathen?

They cannot conclude, without stating, that as their design is wholly of a Christian nature, they disavow all connexion or interference with the politics or political institutions of earthly governments. Their great and exclusive aim is to promote "Peace on earth and good will among men;" and whatever diversity of sentiment may prevail respecting the lawfulness or expediency of war in particular circumstances, such as the alleged necessity of self-defence, they earnestly invite the co-operation of all who are friendly to the *general design* of the Institution, and who are desirous of promoting permanent and universal peace. Christians ought not to remain inactive under a conviction of the unutterable evils of war, but should combine their talents, their influence, and their exertions, with other bodies of Christians throughout the world, to disseminate pacific principles, that, under the blessing of the God of Peace, the general prevalence of these sentiments, may influence the minds of the rulers of nations, and lead them not only to regulate the internal policy of their governments, but their whole intercourse and negotiations with foreign countries, by the peaceful principles of the Gospel of Christ, and thus hasten the arrival of that glorious period, when the universal reign of righteousness and peace shall be established in the earth---when men shall "beat their swords into ploughshares, and their spears into pruning-hooks, and nation shall not lift up sword against nation, neither shall they learn war any more."

DOMESTIC.

American Board of Commissioners for Foreign Missions.

LETTER FROM RIO JANEIRO.

[South America has long presented itself to the eye of the Christian philanthropist, as an interesting field of missionary labour; whether he regards the native population of that great continent, or the descendants of Europeans, who will ultimately become powerful nations. Ever since the formation of the American Board of Commissioners for Foreign Missions, it has been earnestly desired by the Board and the Prudential Committee, that some favourable opening should be found for introducing the Gospel, especially among the Aborigines. For this purpose correspondence has been held, and authentic information has been sought. The following letter to the Corresponding Secretary was written in answer to inquiries on the subject, by a young gentleman from Massachusetts, who visited Brazil in the course of the last winter. The reader will

deplore the darkness and moral desolation, which reign wherever the Romish Church has retained a firm authority.]

Rio de Janeiro, Feb. 1, 1819:

REVEREND AND DEAR SIR,

The prospect of contributing something to the cause of missions, has been a great support to me, since I left my native land. But, if I have rejoiced, it has been with trembling. I viewed myself in a responsible situation. I feared, lest a partial survey, or other causes, should lead to an erroneous statement of facts. But the good Lord, who has been on my right hand to protect me, has been pleased to favour me with the best sources of information;—to Him be all the praise.

I arrived here on the 13th January, after a passage of 63 days. The Lord in mercy rendered the voyage greatly conducive to the establishment of my health; and I find that this climate, though warm, agrees with my constitution.

I will endeavour to be as explicit, as the length of my communication, the nature of the subject, and my means of obtaining information, will permit.

Brazil was proclaimed a kingdom in 1816. The population of the kingdom, including slaves and Indians, is supposed to be nearly three millions. That of this city is said to exceed two hundred thousand. A large proportion are slaves. The number of Indians cannot be correctly estimated; but it is not great. They are divided into several tribes, some of which are so savage, that it would be dangerous going among them. Others are, in a measure civilized. Many, if not all, of this latter description are Catholics.

This city is the seat of government. It has the appearance of considerable antiquity; and such are its manners and customs, that I can hardly persuade myself, that I am still in the new world. It is on a sandy plain, and is surrounded by a country highly picturesque and romantic. Hills rising above hills, and mountains beyond them, form the landscape of this part of the world. The lands are exceedingly fertile, and the climate salubrious; though less so than further south. The heat is less oppressive than might be expected, being tempered by the land and sea breezes.

There is one English Episcopal society in this city, the only protestant society in the kingdom. It is of recent origin. The English in their commercial treaty with this nation, stipulated for the privilege of erecting churches for the accommodation of their own subjects. They are, however, to have neither bells, nor towers; and no attempts whatever are to be made to draw away the Catholics from their church and worship. They have not yet erected a church, but it is in contemplation to build one. The Rev. Robert P. Crane came from England about two years since, to take the

charge of this society. I learn from him, that there are about four hundred English residents here. This gentleman is an amiable, interesting and intelligent man. His sentiments correspond with the articles of the Church of England, so far as I am acquainted with them. On the other hand, a considerable number of his hearers, he informs me, are Socinians.

I did not learn that any *law* existed, which should preclude the preachers, churches, or worship of other protestant nations. I was told they would not be molested, provided they did not interfere with the Catholics. But they would doubtless find it necessary to apply to the government for permission; and prejudice, caprice, and the impulse of the moment, sway so much the descisions of a despotic government in regard to the worship of those, whom they consider heretics, that I consider it impossible to be well assured in respect of the result.

The moral character of this people is deplorable. Although drunkenness is not often seen to walk the streets; and perhaps is less known in this city, than in most of the larger cities of our country;—almost every other species of iniquity abounds. Profaneness prevails to a very awful extent. From the conversation of many, whose standing is respectable, I should conclude, that they do not look upon it as evincing a want of saving religion. The people generally have no correct idea of the true nature of religion. Gambling is openly and generally practised. The grossest and most abominable familiarity exists between masters and their slaves. Bigotry, lust, and barbarous cruelty, not seldom combine in the same individual. It seems here, as in heathen lands, to have been the effect of their worship of images, to remove the Most High far from their thoughts. In general, they appear to have little sense of moral obligation, and of their accountability to God; and no fears that they are in danger of everlasting destruction. Seduction is so frequent, and redress from the law so difficult to be obtained, that assassinations are not uncommon. The moral virtues are scarcely exemplified. As to the Sabbath—the traditions of the elders have more weight, than the law of God—many of their holidays are more regarded. While the people “abstain from meats,” and “pay tithe of mint, and anise, and cummin,” they omit the weightier matters of the law;—they refuse to “keep holy the Sabbath day.” The closing of public offices and a few ceremonies in the morning, are the only observances, which came within my observation. Most of the stores are open. The markets are held as usual. Slaves are carrying fruit, &c. about the city for sale. Bull-baiting and the card table engage equally the attention of both sexes in the afternoon, and the theatre in the evening. And, universally, those who are not employed, in consequence of the closing of public offices, make the Sabbath a day of recreation. Contemplating the scenes before me on that day, I seemed to be in a moral wilderness. It was not a day of rest, consecrated to the Lord, but

of noise and tumult; and proclaimed this to be a place "where Satan's seat is."

But the missionary, as such, would not be tolerated here. This you have probably inferred from facts already mentioned. He comes to convert sinners, and that neither priests, people, nor government would endure. Even the English nation, in order to obtain permission to erect churches for the accommodation of her own subjects, found it necessary to engage that no attempts should be made by her clergymen to draw the Catholics from their religion. This government is absolute, and makes no scruple at imprisoning, or banishing from the country, the subject of any nation, if his actions correspond not with their wishes. Mr. Crane observed to me, that he should expose himself to both of these, should he give even a Bible to a Catholic.

Were it not the case, that the monks, the priests, and the established religion, are considered essential to the present form of government, which now stands on a precarious footing, I should be inclined to believe, that a missionary, possessing a good share of judgment and prudence, might labour unmolested, at least by government, in places remote from the capital. But these places have for some time—especially since the rebellion at Pernambuco, a few years since, engaged the watchful and anxious care of the men in power.—In a word, I have been able to find no reason for believing, that any part of Brazil presents, at the present time, a field sufficiently encouraging, to demand the particular attention of the Board.

The prospect is equally discouraging, in regard to schools. The instructor would not be allowed to introduce the Bible, or to instruct his pupils in the great doctrines of the Gospel. Education is in a very low state in the city, and throughout the kingdom. The schools in this city, which are few in number, are supported by subscription. There are no free schools. The Portuguese generally, seem little inclined to reading. Although the king has opened his library (which is an excellent one of seventy thousand volumes,) to the people, few of the middle and lower ranks improve the privilege. Indeed much may be inferred, as to the state of education in this kingdom, from the fact, that although this city is the capital, the largest by far in the kingdom, the residence of the king and his court, a place of great trade, the resort, we may suppose, of the greatest abilities and most splendid acquirements in the king's dominions; and, of course, the centre of information, and the seat of science and the arts;—there are, nevertheless, no literary, or scientific societies; no institutions for the encouragement and promotion of the arts: no public schools, academies, or colleges:—in fact, there are none in the kingdom;—no reading rooms, excepting in the king's library; few bookstores, and those of little note;—but one printing press, and but one newspaper.

(To be concluded.)

MISSIONARY SOCIETY OF CONNECTICUT.

Extract of a Letter from the Rev. ORIN FOWLER, who returned lately from a mission to Indiana, &c. to the Trustees of the Missionary Society of Connecticut, dated June 3, 1819.

Since I entered into the service of your Society, a period of one year, I have travelled four thousand two hundred and twenty-five miles; preached two hundred and thirty-two sermons; visited four hundred families, thirty-two sick persons, and eight schools; formed four churches, administered the Lord's supper six times; baptized eighty-eight children and adults; and received eighty-one persons to the privileges of church-membership, including those formed into churches; besides performing a variety of other missionary duty.

In the state of Indiana, there are now about 200,000 inhabitants, and in the state of Illinois, about 70,000, exclusive of Indians. There is not a Presbyterian minister, that has a pastoral charge, in either of these states. Two, however, are about to be settled in the former. The anxieties of many, to receive missionary aid, cannot be expressed, but by their tears, and sighs, and groans, and prayers. In several places where I have laboured, there has been some special attention to the one thing needful.

Now is the time, and the western world the region, in which to do good. The harvest is truly great; the fields are white, and but few to thrust in the sickle. The means of the people are scanty; but, according to their ability, they have uniformly treated me with so much kindness and affection, that what I have seen and experienced has often affected my heart. The surprising difficulties they encounter, with seeming cheerfulness, as well as the distances they travel to hear the word preached, are pleasing testimonials of the price at which they value missionary efforts. I will mention one instance of their kindness and attention to me. In the month of January, while I was travelling near the river Wabash, my horse failed, and soon died. Shortly after, I went to Vincennes, to fulfil an appointment, that, being one of my places of preaching. When it was known that my horse had failed, the citizens, unsolicited, within three hours, purchased another, for \$100, and gave it to me, wishing me to accept it as a token of their feelings towards me, and the business on which I was sent.

If, then, there is so great a multitude perishing for lack of knowledge; if the fields are white, now for the harvest—what shall be done? Shall the heralds of the cross settle with them? This, in most cases, is impracticable, for the settlers having just arrived, and generally without resources, must contend with the difficulties of a new country for years; and can do but little, if they would, for the support of the Gospel. Missionaries must go there, or the people must perish. There is no other alternative.

Christian Spectator.

Third Report of the American Bible Society.

(Continued from page 254.)

FUNDS.—There have been received into the Treasury during the past year—

By remittances from Auxiliary Societies,	\$26,288 94
By remittances from Societies not Auxiliary,	2,579 45
By Donations from Benevolent Societies,	375 25
By congregational collections,	105 80
By legacies and donations from individuals,	1,117 60
By contributions from various congregations,	} 6,203 00
Masonic Lodges, or individuals, to render	
Ministers, Members or Directors for Life of	
the American Bible Society,	
By annual dues and life subscriptions from members,	1,366 25

[By the Treasurer's Report it appears, that on the first of May last the balance in his hands was \$1,188 22. That for the ten thousand five hundred dollars six per cent stock belonging to the Society, he has received ten thousand five hundred dollars—from collections, donations, sales of Bibles, Testaments, and office rents of part of the Depository, \$42,723 94, amounting in the whole to \$54,412 16. That the whole expenditures of the Society during the year, including \$9,281 89 paid for nine thousand dollars six per cent U. S. funded debt, have been \$54,233 77 leaving a balance in the hands of the Treasurer of \$178 39. In the total amount of credits by the Treasurer are included *three hundred and sixty-five dollars* in certificates of deposit, or Bank Notes not convertible into current money, or are at too great a discount to be parted with by the Treasurer. The Funds of the Society amount to \$24,334 32]

The Board cannot help noticing, with much pleasure, the amount of income arising from the laudable practice of congregations, or individuals rendering their ministers members for life of the Society.

Believing that in proportion as the public mind is informed, public feeling will be excited, and a corresponding activity produced on behalf of the Bible Societies, the Board have directed the publication of a periodical work entitled "Quarterly Extracts." The good effects of this measure have already been felt, and the Board would take the liberty of suggesting to the members of the Society, the expediency of contributing, by their example and influence, to the circulation and perusal of the publication.

The Board are in possession of no correspondence with foreign national Bible Societies which it would be interesting to communicate.

[The Report notices the success of the "British and Foreign Bible Society," and the Russian Bible Society;" but as an account of their operations

has already been published in the *Christian Herald*, (See Vol. V. page 289,) we shall omit this part of the Report, and proceed to mention the interesting fact, that a Protestant Bible Society has been instituted at Paris.]

France also has, during the last year, seen a Bible Society arise in her metropolis. A Protestant Bible Society has been established at Paris, to circulate the holy Scriptures without "note or comment," in the versions received by the Protestant Communion. The first step of its founders was to obtain from the government authority to associate for the religious purposes which they propose to themselves. This was granted to them in a letter from his Excellency the Minister of General Police, dated 9th October, 1818. Thus sure of the countenance of government, they made their plan known to their brethren of the two Consistorial Churches of Paris; and they had the satisfaction very soon to see a great number of the most distinguished members of those churches concur in the execution of their plan. They are now prosecuting endeavours to unite the French Protestant churches generally in their object. Peers of the realm are already associated with ministers of the Gospel in giving patronage to the Society, and its commencement is altogether under circumstances highly auspicious.

Did the limits of a Report like this permit, the Board might go on to show, that, in almost every land that has any title to the Christian name, there are Bible Societies active and zealous according to their opportunities and their resources. Christendom has at length discovered one point of true religion, in which all her denominations can unite, "The circulation of the Holy Scriptures without note or comment." And who among us can look on and see what is now doing both at home and abroad for spreading the knowledge of the Lord and of his Christ—without exclaiming in thankfulness and praise, "What hath God wrought!" "The Lord God hath lifted up his hand to the Gentiles, and set up his standard to the people—kings have become the nursing fathers, and their queens the nursing mothers of Zion—the deaf hear the words of the Book, and the eyes of the blind see out of obscurity and out of darkness, and the poor among men rejoice in the Holy One of Israel."

The Board would do injustice to their own feelings, did they fail to congratulate their brethren on these prospects, and on the goodness of God in giving to the American Bible Society so high a place among the many Institutions that are thus "striving together for the faith of the Gospel."

As a Society, we owe Him much for His infinite mercies during the last year. Our unity is unbroken; our numbers are increased; our prospects of usefulness widening and brightening every day. The rapidly increasing population of our own coun-

try gives us much to do at home. The hand of the labourer and husbandman is fast converting our western wilderness into fruitful fields; and fast as these regions of our country are made to bear the footsteps of civilization, let their enterprising inhabitants be made to remember and worship our common God: let us send them Bibles, and their soil shall be twice reclaimed; "their mountains and their hills shall break forth into singing, and all the trees of their fields shall clap their hands."

And while much is to be done at home, let us not forget our fellow sinners abroad; but, "as we have opportunity, let us do good unto all men." The Treasury of the American Bible Society must never be considered as superfluously replenished, or its work done, while there is a "Nation, Kingdom, or People" left, who shall not have the Scriptures in their hands, hearing and reading them, "every man in his own tongue, wherein he was born."

But three years are now elapsed since the American Bible Society was formed, and its success and the extent of its labours during this time have exceeded the expectations of its warmest friends. We are bound so to act and proceed as not to disappoint the hopes which such beginning has contributed to raise. The present should be hailed as a season in the world's history peculiarly favourable to our efforts, and as such it should be improved. The nations are almost universally at peace; and if any reigning motive seems to have become the ambition of the age, it is the desire to spread the Bible, and thus to do good to ourselves and to others, both for this world and the world to come. Let no trifling, or even momentous difficulties discourage us, but rather let them add to our efforts, our zeal, and our confidence. "The Lord is our Banner." Ours is a cause that must prevail. His promise is pledged for its final success who has taught us to praise Him in the words, "HIS NAME SHALL ENDURE FOR EVER: HIS NAME SHALL BE CONTINUED AS LONG AS THE SUN: AND MEN SHALL BE BLESSED IN HIM: ALL NATIONS SHALL CALL HIM BLESSED. BLESSED BE THE LORD GOD, THE GOD OF ISRAEL, WHO ONLY DOETH WONDROUS THINGS. AND BLESSED BE HIS GLORIOUS NAME FOR EVER, AND LET THE WHOLE EARTH BE FILLED WITH HIS GLORY. AMEN AND AMEN."

SUMMARY.

Divie Bethune, Esq. Treasurer of the United Foreign Missionary Society, acknowledges the receipt of \$1,645 77 since the last publication.

Richard Varick, Esq. Treasurer of the American Bible Society acknowledges the receipt of \$1218 18 donations to that institution for July.

Punishment for Drunkenness.—By a decree of the City Council of Philadelphia, all persons found drunk in the public streets at night, are seized by the watch, and imprisoned as vagrants; or fined 67 cents and held to pay this mulct for being found intoxicated. A list of their names with the proceedings in each case is published daily.

A Society was formed at Salem, (Mass.) June 27, 1819, bearing the name of the venerable *Clarkson*, the devoted friend of Africa, for the purpose of improving the religious and moral character of the *coloured people*. The Society has established an African Sabbath School, into which 150 scholars have been received since its commencement.

CONNECTICUT ASYLUM FOR THE DEAF AND DUMB.

The report of the Directors of the Connecticut Asylum for the education of the Deaf and Dumb, lately published, exhibits a list of forty-seven pupils, belonging to that institution at the commencement of the late vacation. The expenditures of the institution for the last year amounted to \$20,543 32; of which sum \$8,860 85 were expended in the purchase and repairs of the House and Lands occupied by the institution; \$3,283 67, for tuition, and \$7,245 52 for boarding the pupils. The funds for the expenditure of the year were derived principally from the following sources, viz. from donations \$7,528 48; paid by pupils \$5,843 20; contributions from churches in Connecticut \$2,646 12; and interest and dividend on stock \$1,018 42. The funds of the institution are \$12,345 Phenix Bank Stock; Cash on hand \$2,423 48, besides real estate, and a township of land granted by Congress.

MARINERS' CHURCH.

We would again beg the attention of our readers, to this interesting subject, by stating, that arrangements have been made for the purchase of another lot of land, which will enable the Directors of the "The Port of New-York Society for promoting the Gospel among Seamen" to erect a larger house of worship than had been contemplated; and that it is expected the work will be commenced in the course of the present month. The claims which seamen have on the public are so obvious, that we presume the mere mention of the above fact will be sufficient to induce those who feel deeply for the interests of Religion and morality to come forward and contribute of their worldly substance, to promote this great and important work. For "he who hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?"